

# Social Questions Bulletin

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## "Because I Believe"

Guest Editorial by Thelma Stevens

### *Because I Believe\**

Every man is a child of God.

God hath made of one blood all nations.

Human personality is the highest creation of God and respect for personality is basic in Jesus.

The new world can best be built as peoples of all cultures and races make their contribution.

Christian fellowship is complete only as it includes every culture, race and nation.

God holds me responsible as a Christian to work to overcome injustices heaped upon members of his family.

I commit myself to work for brotherhood in my community that the teachings of Jesus will be practiced more fully in all relationships of men regardless of race, national background, social standing or faith.

In this midcentury year of world crisis Christians are confronted with the gravest responsibility in Christian history. This crisis includes international aspects of conflict as well as policies and practices nationally and locally within the United States. Interpreting this responsibility in practical terms of "brotherhood" may well focus on these emphases:

I. *The Church's first task is to work consistently and speedily to become "a supra-racial community" where segregation and discrimination have no place.*

General Conference in 1948 called upon The Methodist Church "to address ourselves . . . to the complicated task of removing racial discrimination, root and branch, from our common life, both in the church and in the nation in which we live." The General Conference also pointed out the need to restudy any Methodist institution that "proceeds on the basis of racial discrimination." This means colleges, training centers, theological schools, hospitals, homes for children, working girls, the aged or any others, settlement houses, community centers.

A continuing commission was authorized "to study the practices and organization of the world-wide Church that racial discrimination shall ultimately be eliminated from our fellowship." And "that every Methodist, and every Methodist church, conference and institution accept full fellowship in our churches as a vital responsibility."

The *Assembly of Methodist Women* (Cleveland, April, 1950) adopted the following:

"We recognize with repentant hearts continuing evidences of un-Christian patterns and practices in The Methodist Church on local, conference, and jurisdiction levels. We believe the church is called of God to point the way by pronouncement and practices toward fellowship that knows no separation among God's children. To do less is sin against God and our brother.

"Therefore we call upon Methodist women:

"(1) Increase efforts in planning programs, institutes, discussions, . . . that will bring Methodist women of various races and cultural backgrounds together for work on common problems and needs, thereby building a sound basis for friendships and a more basic Christian fellowship in our communion.

"(2) Continue with greater emphasis the sharing of . . . leadership training opportunities across racial lines in conferences and jurisdictions.

"(3) Seek memorials . . . that call upon the General Conference . . . to work with greater speed to rid itself of the sin of segregation."

II. *The church must attack all discrimination—political, economic*

*The Methodist Federation for Social Action, an unofficial membership organization, seeks to deepen within the Church, the sense of social obligation and opportunity to study, from the Christian point of view, social problems and their solutions; and to promote social action in the spirit of Jesus. The Federation rejects the method of the struggle for profit as the economic base for society and seeks to replace it with social-economic planning to develop a society without special class or group discriminations and privileges.*

and social—against any individual or group based on race, class, religion or national origin.

The day is passed when the church can isolate itself from the social, economic and political life of the community. Growing concern for "human rights" has given new impetus to the abundant life for *all people*—a principle close to the heart of the Christian message.

The people of this nation must increasingly make our national and community practices conform to the International Declaration of Human Rights. Supreme Court rulings on higher education, salaries of teachers, and non-segregated dining car service on trains, all point toward the simple practice of those principles established by the Bill of Rights.

Acceptance of changing patterns is not easy when it involves deep-seated prejudices and fear, as well as inexperience in getting acquainted across traditional barriers of race or language and cultural differences. The church may well move faster in providing normal contacts that will help people become real *neighbors*.

Usually progress speeds up when laws are enacted to help protect the rights of individuals. Good laws call for interpretation, understanding, and use. Many laws on the statute books were adopted in a period of fear and hysteria. Especially those related to race and color. Pauli Murray's new book published by the Woman's Division on "States' Laws on Race and Color" (Ed. Note: \$4.50; order from Literature Headquarters, 420 Plum Street, Cincinnati) points up the inconsistencies of our practices. Discrimination and segregation are found to a large degree in all parts of the nation. Custom rather than law determines most of what is done. If enough Christians were determined to change the "custom of discrimination," North and South, it could happen with such speed that *civil rights* would become the accepted standard in community life, and *fear* of a law that protects the rights of *all* individuals would be uprooted.

III. *The church is obligated "to build community"—to lead in developing a normal interracial life in society as a whole. The church must not only work to save the souls of men from the sin of segregation, but it must build an organic fellowship in the life of the community.*

The great program of Christian evangelism must make the impact of the Christian message on the community fraught with enough power to convict even the most indifferent person with the importance of the dignity and worth of every individual. The Conference on Racism and World Order (Evanston, 1944) stated:

"In the present hour repentance is the primary requisite. A genuine act of repentance must precede and accompany every activity to mitigate the ills of racism. . . . Optimism as to our own ability to rid ourselves and our society of race prejudice is unwarranted. We must rather rely upon the grace of God to perform within us a work of redemption. All Christians everywhere are called to make changes in personal attitudes and practices where they do not now conform to the Christian Gospel and to seek to have these basic Christian principles incorporated in the policies of the nation, the community and the Church.

"Accordingly, the seminar suggested that there be a Charter for Race Relations . . . stating:

"The recognition of the value of every human being as a person.

"The right of every person . . . to the conditions essential for life as a person; to education; to opportunity in his vocation, recreation and social intercourse.

"Active cooperation and fellowship among leaders of different racial groups.

"Recognition by the community of its responsibility to less privi-

\* From "Be a Brotherhood Builder" (Methodist Youth Fellowship).



leged persons of whatever race or group, not only for their assistance and protection, but also for special educational and cultural opportunities.

"The necessity of such economic and social change as shall open the way to full opportunity for persons of all races. . . .

"The world's present chaos and bloodshed are important reasons for widespread and profound thinking regarding the basic problems of race. No less than a new world order based on the principles of our Lord Jesus Christ will answer the urgent need of this hour. The upheaval in the world and the tensions in America are the result of mankind's failure to take seriously the teachings of Jesus. . . . There is no way in which the Church can escape the imperative of Christ to banish racial injustice and to lead the way to a new day of racial understanding."

## RACE AND ECONOMICS IN AFRICA

by Darrell Randall\*

Brotherhood, to many people, is influenced by factors of convenience. The local situation does make it easier or more difficult to accept the principle of equality of opportunity for all races. While we see this illustrated within our own country in our competitive society, it might be helpful to see how it works in Africa, to see ourselves in perspective.

Try to understand, for instance, the plight of the white man in Africa, whose ancestors, or himself, settled there for the purposes of making a living—just as our ancestors formerly came to America. The past record of the white man in the treatment of the colored peoples in Africa has not been entirely generous, to say the least. Consider the white man's fear of eventual reprisals if, what is sometimes called the "Black Flood" emerges to acquire political and economic control of that part of the world.

White people are outnumbered 4 to 1 in South Africa:

20 to 1 in South Rhodesia  
100 to 1 in Madagascar  
300 to 1 in Belgian Congo  
1000 to 1 in Nyasaland  
4000 to 1, among millions in Nigeria.

In the area between South Africa and the Sahara desert, there are over a hundred million restless Africans under white government control and a population of less than a half million white people. In South Africa, which is an independent self-governing nation, complete control rests in the hands of approximately 2½ million white people there.

If you understand the traditional fear among white people in Southern United States, where white people are barely in the majority in some areas, you might understand the much greater fear present among the white people desperately trying to maintain control over Africa.

Racism in such circumstances is nourished as a virtue by those who feel on the defensive. What would you do in their situation?

If you were a farmer—among the white farmers controlling nearly all of the land, and having a plentiful supply of cheap African labor, would you be willing to see that the land was redistributed so that black people could farm their own land instead of being compelled to work for white people? Would your decision be influenced by the probability that you would no longer be able to have black laborers work for you at five dollars a month?

If you were a white housewife—with a black cook, a black housekeeper, and a black gardener, would your attitude be influenced by the possibility of having to do without most of such cheap help in keeping up your home?

If you were a business man, would you be willing to let black workers have labor unions with rights of collective bargaining with you?

If you were an American living comfortably there, representing a large corporation getting huge contracts for highly desired American industrial supplies, would you be willing to risk the possible commission on your sales and your company's displeasure, by speaking out in the name of humanity against a materialistic system that placed profits above human needs?

South African white people frequently say:

"Yes, we do have a race problem here in South Africa, and practice discrimination to protect white supremacy. But in America, they also practice discrimination against Negroes. We are in much greater danger, and therefore are justified in being even more severe than United States."

Two facts are clear: (1) The arrangement of the economic incentives of the competitive society in South Africa, serves to reward white people who resist the establishment of real brotherhood. This should indicate clearly, the need to study the relationship of the economic-order to the genuine solution of the racial problem. If

\* Darrell Randall, recently returned from missionary work in Africa, is a member of the Executive Committee, MFSA.

racial equality of opportunity is to be achieved, it should be related to a re-arrangement of the economic incentives within society so that one individual or one group or one race does not have a vested interest in holding someone else down.

(2) As long as there is the practice of discrimination *any place in America*, it will be used by white spokesmen of South Africa and other parts of that continent, to justify even more rigid discrimination under the desperate circumstances prevailing in Africa.

These two sets of facts bring the *frontier* for influencing the plight of the black man in Africa, into *every home-town church, school, and community* in America.

## BEHIND THE HEADLINES

Over against the diminishing of segregation in higher education, housing, the army and athletics, the headlines set the increased killing of innocent Negroes by the police and mob violence against Negroes who cross jim crow residence lines. Brutal murder and bloody riots are the Northern supplement to lynchings, with the criminals usually going unpunished. Sectional self righteousness is impossible.

Behind this threatening record there is more than brutish individuals made law officers by our corrupt machine politics; more than the economic clash between races created by labor migration northward from depressed Southern areas; more than the lowered value of human life by the mass killings in recent and current wars. The people of the northern United States are beginning to pay the price that history demands for the unrepented slave trade, as those of the South have long been paying the price of slavery.

By the inexorable law of history the death dealing crop from those two seeds will be reaped until the full fruits of repentance are brought forth in the achievement of equal rights to life, liberty and the pursuit of happiness for all citizens of this republic. To attain that goal those who seek it will have to get rid of the unconscious sense of racial or national superiority because of attitudes implanted in childhood.

How they recur! Recently the liberal New York Daily Compass circulated a booklet containing "Studies of One Hundred Outstanding Personalities in American History." It had no room for one Negro, not even Frederick Douglass. Asia senses, if we don't, what is behind our G. I.'s labelling the Koreans, civilized when our ancestors were savages, "Gooks," and an air force General's speaking of "a thousand Chinks." Asia and Africa will not forget that it was upon peoples of another color that we first dropped the A bomb and then the fire bombs. This organization opposes segregation in our denomination, practices fraternity between white and colored preachers; but where have we brought their respective congregations together in common activities and worship?

The end of an era in history is at hand. Its trinity of characteristics—capitalism, imperialism and white supremacy—are passing from the stage of history to its records. Asia has rejected them. Africa, where they expected to make their last stand, is rising against them. The day after he received the Nobel prize Dr. Bunche said: "It will not be many years before the same upheaval now appearing in Asia will be witnessed in Africa." It is on the way. To the Warsaw Peace Congress came delegates from French North Africa and West Africa, telling of their movements for national liberation; from Nigeria, Rhodesia and other British colonies, describing the rising labor movement to emancipate themselves from the unbearable conditions, and the unbalanced economy that concentrates on export crops for white profit, leaving the Negro population unable to raise sufficient food, victims of semi-starvation and occasional famine.

Taft, speaking of "some places where it may even be wise to commit some land troops," says "certainly we should assist in defending the Suez Canal as a means of maintaining our connections by sea to Northern Africa where we hold valuable bases." But Egypt is demanding that England withdraw her troops from the Canal area. Truman says: "If the free countries of Asia and Africa (which?) should fall to Soviet Russia, we should lose the sources of many of our most vital raw materials, including uranium, which is the basis of our atomic power." Ours? He adds "we must do what we can to help people."

An Englishman trying to do this says: "After I had been discussing how the control of the tsetse fly would release from its dominion millions of square miles of Africa for livestock development, a tall, sombre, Hausa rose and said: 'My people say the tsetse fly is our soldier. It keeps out the white man.' Africa, watching China, is learning that self help is possible, with assistance from those who will not put them into debt bondage. The black, brown and yellow people are taking their place in an equality of power, culture and service. The day of the Great Emancipation is dawning at last. To those who proclaim, and try to live the gospel of universal brotherhood it means that their eyes are seeing 'the glory of the coming of the Lord.'"

H. F. W.



# FOR BROTHERHOOD AND RACIAL EQUALITY

## METHODIST YOUTH TAKE A FORWARD STAND ON RACE RELATIONS

"We favor abolition of all racial discrimination in all Methodist schools, colleges, seminaries, hospitals and all other institutions. . . ."

The National Conference of Methodist Youth adopted this and the following:

1. We believe change in attitudes a first step to laws. We recommend action in promotion of understanding and suggest:

1. Community service interracial projects.
2. Non-violent action to change discrimination policies of church and public institutions.

George Harper

(EDITOR'S NOTE: The January 26 **CONCERN** has excellent material on Race Relations, "The Brotherhood Pledge," project to build Brotherhood.)

## GARRETT MFSA ORGANIZES EVANSTON COMMITTEE ON RACIAL EQUALITY

The Evanston Committee (CORE) decided to combat discrimination in Evanston restaurants. After over a year all Evanston restaurants were opened to all people. At present CORE is investigating employment, opposing building a segregated hospital, circulating through Evanston churches the FOR-CORE "PLEDGE BROTHERHOOD."

## MFSA LEADERS WORK FOR BROTHERHOOD

Rev. Chester Hodgson, President, North Newark Council of Protestant Churches, published a letter on brotherly gestures made by our Jewish friends:

"New Brunswick Post 133 of the Jewish War Veterans volunteered substitutes for Christians who otherwise had to work on Christmas Day. Ushers, waitresses, waiters, and others who generally work on holidays were free Christmas. . . ."

"Members of Temple B'nai Abraham posted an illuminated sign wishing all Christians a Merry Christmas."

Personnel director of Pitney-Bowes Postage Meter Co. writes: "Discrimination: a Dead End Street. . . . Refusal to hire Negroes is heartless, uneconomic, wasteful, stupid." Loyd F. Worley, chairman, Inter-racial Committee, Stamford Community Council.

## INFORMATION PLEASE . . .

"A man's judgment is no better than his information," says Leslie Frazier of Kansas in a letter for the full report of the United Nations Commission on Korea.

"I would be interested in having a copy of the 'United Nations Report on Korea' and the book, 'Korea Today' to give various members trying to be Christian in an unchristian world where they are misinformed by every newspaper that is distributed in this area on any appreciable scale."

Roy F. Scott, Wisconsin

"I have read with care your summary\* of United Nations 'Reports on Korea.' It seems to me that from only these extracts one would get a very incorrect idea of what the reports really state. For example, on page 40 you refer to the statement of the Chief Justice that *babeas corpus* was non-existent, but you fail to show

that this was a statement made in 1948 in which the Chief Justice was frankly stating some very bad features of the old law imposed on Korea by the Japanese. He went on to tell the Commission his government was taking steps to correct this evil which he deplored. There are many other places in which more complete study of the reports throws a very different light on the excerpts quoted.

"Our members might be helped by reading an excerpt from a document recently received in our office from a veteran missionary. Like everyone else, he states that many things done by South Koreans cannot be defended but they can be understood:

"Between 1945 and 1950 there came into the political and economic confusion of South Korea almost FIVE MILLION repatriates, some three and a half million were refugees from communist terror in North Korea. To feed, clothe and house these people and to assimilate them into the shaky economy of the country was a task of appalling magnitude, yet so well done that when the war broke persons on government relief was said to have been under 100,000.

"With these refugees came a constant stream of communist guerrillas whose one aim was to further disrupt the economy of the country and to create a state of terror and disorder.

"Cells were set up in schools and colleges to foment strikes and break up the educational program; trains were wrecked, school houses and factories burned; isolated police stations attacked and the officers murdered. To combat these outrages the police assumed or were given greater and greater powers and both police and military became more and more ruthless in the suppression of 'communism' everywhere. The American sitting comfortably in on a round table discussion of civil liberties utterly fails to realize that the policeman who found his 'buddies' burned and tortured was in a state of mind in which his one thought was vengeance. . . . It was a dangerous tendency and many liberal minded Koreans in and out of the government realized the danger. Communists and 'fellow travelers' have seized on the opportunity to prove that Rhee was a despot and that Korea was under the terror of a police government. That the Korean-conducted elections of May 1950 returned a majority of candidates of high caliber and quite outside the government ticket should have been enough to show that the Republic of Korea was not a police state and that elections were really free and democratic."

Gilbert Q. LeSourd,  
Missionary Education Movement,  
MFSA Treasurer

\* EDITOR'S NOTE: Instead of attempting a complete summary of the Commission Reports, impossible because of space limitations, we urged our readers to read the Commission Reports themselves and stated that we were placing our "emphasis on facts not widely known." Several people have asked about the make-up of the U. N. Commission on Korea. Its members represented: Australia, Canada, El Salvador, France, India, Philippine Republic, Syria and the former Chinese government. The reports are numbered: A/936, 40c; A/575/Add. 3, 20c; A/575, 60c; A/575/Add. 1, \$1.50; A/575/Add. 4, 40c; A/575/Add. 2, \$3.00; A/936/Add. 1, 70c; A/1350.

They can be ordered from: International Documents Service, Columbia University Press, 2960 Broadway, N. Y. C. 27.

"The December issue is important and you are congratulated upon discovering and reprinting the excerpts you culled from UN COMMISSION ON KOREA REPORTS. . . . Can you send me some extra copies for the enclosed \$1.00?"

Robert Shillaker, Los Angeles

"Wonderful, priceless work. I am trying to get subscriptions for your paper."

L. O. Garwin, Ohio

"I have already passed on my latest bulletin . . . and wish to request 25 for my use."

Mary Phillips, Ill.

## CALLING VOLUNTEERS TO A "MFSA-BOARD-OF-MISSIONS-COMMUNITY" WORK CAMP

On New Year's eve, a Mission Building burned down in the Hill City Charge in Minnesota  
Come and help rebuild that project  
Carry on a Vacation Bible School  
Organize Youth Work

Christian Fellowship and service  
in the  
beauty of Northern Minnesota

For details write to Rev. Edward S. Martin  
1953 Selby Avenue  
St. Paul 4, Minn.

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"Do you have an extra copy of the UNITED NATIONS REPORT as I would like to use it in a talk on the United Nations?"  
Mrs. Davis Draper, Mich.

This issue is unusually interesting to me, since I also attended the Peace Congress. Rev. Mr. Uphaus' report is excellent. . . . I do hope he makes a report on his visit to the Soviet Union in the near future."

Esther Sugg, Peace Committee,  
Mt. Olivet Community Church, Mich.

"I was greatly impressed by the December Bulletin. . . . Why has this not been reported in our daily paper? I am deeply concerned and wonder what we can do in order to be peacemakers."

Mrs. J. A. Geer, Minnesota

"Congratulations on article by Willard Uphaus and other staunch stands taken by the Bulletin . . ."

William Cary, New York

"Receiving your Bulletin was like a shaft of sunlight on a cloudy day. . . . I'll be most grateful for it regularly. . . . I thank God that folk like you have the courage to stand up and be counted."

Rev. Edward Charles, Birmingham, England

"The MFSA is carrying on, in the midst of increasing difficulties, a valiant struggle. The Social Questions Bulletin continues to be one of the most encouraging lights from the religious world, shed upon our darkness."

Eleanor French, Geneva, Switzerland

## TRENDS IN RACE RELATIONS

### CIVIL RIGHTS LEGISLATION

Hopes of Negro and other minorities were lifted by solemn promises by *both* political parties in the 1948 election campaign. But the heralded 81st Congress failed after two full years to pass any item of the Civil Rights program. It amended Senate rules to make minority filibuster *easier* and civil rights legislation much more difficult. The 82nd Congress in the same tradition has as its first act restored to the House Rules Committee power to bottle up civil rights and other social welfare legislation. In the Federal Congress since 1948 there has been in the civil rights field retrogression, not progress. Leadership in this Congress is with avowed enemies of civil rights legislation. The NAACP's recent 41st annual meeting denounced "the trend of the Democratic Party to give recognition and power to announced foes of human rights." NAACP cited: "(1) Selection of Senator McFarland (D., Ariz.) as Senate Majority Leader, an avowed supporter of anti-democratic filibuster and foe of civil rights who has refused repeatedly to vote cloture to shut off filibuster. (2) Choice of Senator Johnson (D., Tex.) as majority whip. (3) Appointment by President Truman of former Gov. Caldwell of Florida as Director of Civilian Defense. Mr. Caldwell organized the regional College plan for circumventing Supreme Court decisions on equal educational opportunities for Negro Americans." Pittsburgh Courier, Jan. 20, noted the President's State of the Union message "unlike other Fair Deal messages omitted definite civil rights proposals." The front page headline was: "Truman Reneging? Civil Rights 'Dead Duck.'" In happy contrast to this lack of progress in Congress are scattered instances of civil rights bills passed by some municipalities and states. Tennessee has abolished the poll tax for state primaries, and South Carolina has done so altogether. But disadvantaged minorities will suffer most from abandonment of social welfare legislation (Federal Housing, medical care, educational expansion, etc.).

### EDUCATION

The November Bulletin cited new doors of educational opportunity opening without incident in the wake of Court decisions and democratic ferment. Some progress has also come through state legislation. New Jersey and Indiana are ending public school segregation. Fair educational practice bills were passed by several states. And some educational institutions have voluntarily opened their doors. Southern Methodist University is currently opening its School of Theology to two Negro students on a credit basis. Congratulations to S. M. U. for this step forward! May their other doors also open—and may other Methodist Schools follow suit! Of course, education of all youth will suffer from current war preparation and participation. A 'cannons-instead-of-butter' economy is also 'cannons-instead-of-education.' Meanwhile much remains before we have adequate or universally equal and non-segregated educational opportunity. But these *can* be won!

### EMPLOYMENT

War-time FEPC—stimulated by war needs, manpower shortage and democratic ferment brought fair employment progress, abandoned just after the war. Another limited war-related FEPC might be set up by Presidential order if enough Americans insist that Mr. Truman follow Mr. Roosevelt's 1941 example. The more comprehensive, permanent FEPC awaits enough mass citizenship action to change the complexion and leadership of Congress and win more uncompromising Administration action. We have the long-range task of creating an economy sufficiently humane and rational to guarantee all workers useful jobs and equal job opportunity without recurring war incentive.

### RECREATION AND CULTURE

New doors have opened through popular exposure and agitation, court action, state laws, and voluntary agreement. Negroes are now in the Major Leagues, Lawn Tennis Association, American Bowling

Congress, etc. Municipal swimming pools and golf courses (e.g., Miami) have been opened. Participation of a Jackie Robinson or a Larry Doby now seem so normal, sensible, and American—that many wonder why, with our democratic and Christian ideals, this came so late.

### HOUSING

A current survey by major newspapers and the Civil Liberties Union shows housing segregation and discrimination still prevalent. But some barriers have dropped in the wake of some state legislation and court orders against restrictive covenants.

### ARMED FORCES

Progress towards integration is recorded in air force, navy, and marines. The Army has been much more resistant to this change ordered a good time ago by the President. NAACP presently charges racial animosity and discrimination against Negro soldiers in Korea who (in contrast to whites) have been court martialled in large numbers and sentenced to long prison sentences, life imprisonment, or execution. Gen. MacArthur first refused NAACP's Counsel's request for on-the-spot investigation prior to possible legal action for the soldiers involved. He was later persuaded to permit the counsel, Thurgood Marshall, to come to Japan. Mr. Marshall hopes to gain entry to the Korean scene and interview witnesses and victims. His initial report from Japan backs the charges of racial discrimination.

### MOB LAWLESSNESS, POLICE BRUTALITY

These have been reported against soldiers, veterans, and other Negroes in both South and North. In Harlem a World War II hero (reportedly with arms uplifted) was shot and killed by white policemen, whose only discipline has been to be moved to another beat. In partial answer to this problem the Southern Regional Council recently reported progress in integrating Negroes into the police forces of 77 southern cities in 13 states: 369 policemen, 41 plainclothesmen, 17 policewomen. "Decline in crime, less juvenile delinquency, improved Negro morale" are reported. Southern Baptist "Light" reports "no instances where, having once employed Negro police, a city has gone back to its policy of 'whites only.'" Some southern legislatures (Ga., S. C.) have acted against the hoods and cross-burnings of K. K. K. But NAACP now charges that lawless forces "have tended to step up anti-Negro activities during war emergencies, thereby creating dissension and disunity." NAACP cited "bombing of Negro homes in Birmingham, use of force and intimidation by the Klan throughout Georgia and South Carolina even stoning the home of a federal judge who insisted on enforcing the Constitution impartially, and unwillingness of state law enforcement agencies to protect citizens from these lawless outbursts." The resolution asked protective action by the Attorney-General to "demonstrate our government is determined to protect the lives and property of all its citizens."

There have also been "legal lynchings" in South and North. Currently 7 Martinsville, Va., Negro youth are sentenced to execution on a rape charge which they deny—though no convicted rapist in Virginia has ever been executed, and these youth were tried by an all-white jury. Supreme Court twice refused to review this case; the execution is in early February unless enough of us persuade Gov. John Battle, Richmond, to stay the execution.

### CONCLUSION

We can only concur with our friend Lillian Smith who won great applause at the recent White House Conference on Children and Youth by suggesting that we seek prestige and strength not by dropping the atom bomb, but by dropping discrimination and segregation. She pointed out that the latter course "wouldn't kill a single child on earth."

J. R. M.